

BOOK of WISDOM

قَدْ كَفَّانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

*It is more than suffice and satisfying for me  
that My Lord knows all my questions and choices.*



ISBN: 978 - 981 - 14 - 5029 - 7

Maqam Imam al-Haddad  
Tarīm - Ḥaḍramawt - Yemen

Imam 'Abdullah bin 'Alawi al-Haddad

كِتَابُ الْحِكْمِ

BOOK of WISDOM

Imam al-Haddad

*al-Hadhrāmī, al-Shafī, al-Hussainī  
May Allah, the Exalted Have Mercy Upon Him*



لِمَقَامِ الْإِمَامِ الْحَدَّادِ  
تَرْيِمُ الْحَاوِي  
ت: ١٥٩٤٤  
بِرَبِّي قَائِمِي لَا يَنْقُصِي وَلَا الْمَوْتُ يُشْكِرِي

AN ENGLISH TRANSLATION

# كِتَابُ الْحِكْمِ

## Book of Wisdom

Imam al-Haddad

*al-Hadhrami, al-Shafii, al-Hussaini*  
May Allah, the Exalted Have Mercy Upon Him

لِلْإِمَامِ الْحَدَّادِ  
الْحَضَرِّمِيِّ الشَّافِعِيِّ الْحُسَيْنِيِّ  
رَحِمَهُ اللَّهُ تَعَالَى

Door

لِمَقَامِ الْإِمَامِ الْحَدَّادِ  
تَرْجُومَةُ  
الْحَاوِي  
ت: ١٥٩٤٤  
بِرَبِّي قِيَّاسِي لَا بِنَفْسِي وَلَا أَلْسُونِي  
وَشَاكِرِي لَهُ سُبْحَانَكَ يَا شَافِعِي

An English Translation

# كِتَابُ الْحِكْمِ

لِلْإِمَامِ شَيْخِ الْإِسْلَامِ قُطْبِ الدَّعْوَةِ وَالْإِزْشَادِ  
الْحَبِيبِ عَبْدِ اللَّهِ بْنِ عَلَوِي الْحَدَّادِ  
الْحَضَرِّمِيِّ الشَّافِعِيِّ الْحُسَيْنِيِّ  
رَحِمَهُ اللَّهُ تَعَالَى

Front Cover showing the restored front door entrance to  
Imam al-Haddad House in Hawi Tarim Hadhramaut Yemen

# Book of Wisdom

Wise Sayings of the Imam

By the Imam, al-Sheikh of Islam,  
the Pivot of *Dakwah*, the Guiding Light  
the Beloved Abdullah bin Alwi al-Haddad  
al-Hadhrami, al-Shafii, al-Hussaini  
May Allah, the Exalted have mercy upon him

Imam Al-Haddad's manuscripts  
were recompiled into books by  
Habib Ali bin Isa bin Abdulkader  
Al-Haddad. Subsequently,  
they were re-edited, reprinted,  
translated and distributed by  
various inspired parties.

All rights reserved.

No part of this publication may  
be reproduced, stored in a retrieval  
system, or transmitted, in any form  
or by any means, without the prior  
permission in writing of the Charity  
Inquiries concerning reproduction  
outside those terms and in other  
countries should email to  
[abdulkader\\_alhadad@yahoo.com](mailto:abdulkader_alhadad@yahoo.com)

ISBN: 978 - 981 - 15 - 5028 - 0  
Maqam Imam Alhadad  
Hawi – Tarim - Hadhramaut

# Contents

1. Biography of Imam al-Haddad 6
2. Author's Preface 11
3. Wise Saying of Imam Alhaddad 13
8. Famous Poems [*Qasidah*] of Imam Alhaddad 42

قَدْ كَفَّانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

It is more than suffice and satisfying for me  
that My Lord knows all my questions and choices.

## A Short Biography of Imam Al-Haddad

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

In the name of Allah, the Most Compassionate, the Most Merciful

He is Al-Imam Al-Habib Abdullah bin Alawi Bin Muhammad Al-Haddad, the famous Imam, the Shaykh of Islam, the foremost of the people unification, the noble descendant of the Prophet, Allah's blessings and peace be upon him, a descendant of Al-Imam Hussein, may Allah be pleased with him, the Shaykh Abdullah ibn Alawi Al-Haddad Al-Alawi, may Allah reward him for us with the best rewards He gives those of His people who guide us to Him.

He was born in Subair, a small suburb in Tarim, Hadhramaut, South Yemen, on the night 5 Safar 1044 after Hijrah. Tarim was already a centre of the learned *Asyraf* of the descendant of Saiyidina Hussein bin Ali bin Abu Talib. He grew up in an enlightened environment. He was raised and educated there, initially taught by his father, and was never seen to show the recklessness of other children. He lost his eyesight while still young, and Allah granted the power of discernment as compensation. He gathered as he grew, the best of education and spirituality, and became outstanding in knowledge, guidance, calling people to Allah, and being a shaykh in the perfect sense of the word. He was given the title Pole of Guidance [*Qutbul Irshad*] by the greatest of the people of knowledge in his time and after that until today.

Some have said that there were three ranks in calling to Allah [*dakwa*], according to whether *dakwa* perform by pen, tongue or foot (travelling). All three combined to perfection in the works of Imam Al-Haddad, may Allah shower His mercy upon him. His books are still in print in Egypt, India, Hijaz, Istanbul, and Java. His fame spread throughout the Muslim world, and his writings which were clearly based on the Quran and the practices of the Prophet [*Sunnah*] were never criticised nor thought to be controversial.

His roots from the Prophet Muhammad, the Messenger of Allah, blessings and peace upon him, from Fatima Az-Zahraa, daughter of Muhammad and Imam Ali ibn Abi Talib, Gate to (The Radiant) the City of Knowledge, may Allah be pleased with him and all his descendants.

Then on from Al-Imam Hussein > Imam Ali Zainal Abidin > Imam Muhammad Al-Baqir > Imam Jaafar As-Saadiq > Imam Ali Al-Uraidhi > Imam Muhammad An-Naqib > Isa Ar-Rumi > Ahmad Al-Muhajir illa Allah > Ubaidillah > Alawi > Muhammad > Alawi > Ali Khali' Qassam > Muhammad of Mirbat > Alawi > Abdur Rahman > Ahmad Al-Faqih > Abdullah > Muhammad > Ahmad > Abu Bakr At-Tawil > Ahmad Al-Haddad > Alawi > Muhammad > Abdullah > Ahmad > Muhammad > Alawi > Abdullah Qutbul Irshad

He earnestly sought knowledge, accompanying such scholars as:

1. al-Habib Umar bin Abdul Rahman Al-Attas
2. al-Habib Oukail bin Abdurrahman As-Saqqaf
3. al-Habib Abdurrahman bin Syaikh Aideed
4. al-Habib Sahl Bin Ahmed Bahasan Al-Hadeely Baalwi
5. as-Saeed Muhammad Bin Alwi As-Saqqaf

Amongst his students are:

1. His son, our leader al-Habib Hassan bin Abdullah Al-Haddad.
2. al-Habib Ahmad bin Zain Al-Habshee
3. al-Habib Abdurrahman bin Abdullah Bilfaqeh
4. al-Habib Muhammad bin Zain bin Semait
5. al-Habib Umar bin Zain bin Semait
6. al-Habib Umar bin Abdurrahman Al-Bar
7. al-Habib Ali bin Abdullah bin Abdurrahman As-Saqqaf
8. al-Habib Muhammad bin Umar bin Taha As-Safi As-Saqqaf and many others.



It seems as if he was selected to carry out the mission of *dakwah* for Islam and spiritual guidance using wit and wisdom. People eventually entirely attended to him, and his name has become popular.

People from different fields of life benefited from his books, preaching and guidance. His mission received people's approval and love. His publications have been translated into English, Malay, French and other languages. He passed away on the evening of Tuesday, 7 *Dzulqaedah* 1132 Hijrah and buried in a simple grave at the graveyard of Zanbal in Tarim. May Allah show mercy on him and reward him abundantly.

His publications are distinctively popular among the old and young then and till now. They include the following:

١. النَّصَائِحُ الدِّينِيَّةُ وَالْوَصَايَا الْإِيمَانِيَّةُ.

*An Nasaih id-Diniyya wal Wasaya al-Imaniyyah.*

1. Sincere Religious Advice and Recommendations of the Iman.

٢. الدَّعْوَةُ التَّامَّةُ وَالتَّذَكُّرُ الْعَامَّةُ.

*Ad-Da'watut-Taammah wat-Tadhkiratul 'Aammah.*

2. Perfect Summons and General Admonition.

٣. رِسَالَةُ الْمُعَاوَنَةِ وَالْمُظَاهَرَةِ وَالْمُؤَاوَزَةِ لِلرَّاعِغِينَ مِنَ الْمُؤْمِنِينَ فِي سُلُوكِ طَرِيقِ الْآخِرَةِ.

*Risalatul Mu'awanah wal Muzhaharah wal Mu'azarah Lir-Raagibeen Minal Mu'mineen Fee Suluki Tariq-al-Akhirah.*

3. The Book of Assistance, Support and Encouragement for Such Believers as Desire to Follow the Way of the Afterlife.

٤. الْفُصُولُ الْعِلْمِيَّةُ وَالْأُصُولُ الْحِكْمِيَّةُ.

*Al-Fusul ul-'Ilmiyyah wal Usul ul-Hikamiyyah.*

4. Knowledge and the Principles of Wisdom.

٥. سَبِيلُ الْإِذْكَارِ وَالْإِعْتِبَارِ بِمَا يَمُرُّ بِالْإِنْسَانِ وَيَنْقُضِي لَهُ مِنَ الْأَعْمَارِ.

*Sabilul-Iddhikaar wal-I'tibaar Bima Yamurru bil-Insan Wa Yanqadhee Lahu Minal A'maar.*

5. The Way to Remember and Learn from the Lives of Man that Wane and Perish.

٦. رِسَالَةُ الْمُذَاكَرَةِ مَعَ الْإِخْوَانِ الْمُحِبِّينَ مِنْ أَهْلِ الْخَيْرِ وَالْإِيمَانِ.

*Risalatul Muzhaakarah Ma'al-Ikhwaanil-Muhibbeen Min Ahlil Khayr Waddeen.*

6. A Discussion Among Brothers and the Loved Ones From Among the Righteous in Good Deeds and Faith.

٧. رِسَالَةُ آدَابِ سُلُوكِ الْمُتَرِيدِ. *Rislatu Aadaabi Suluk il-Murid.*

7. The Book of Discipline in the Path of the Seeker.

٨. كِتَابُ الْحِكْمِ. *Kitaabul Hikam.*

8. Book of Wisdom.

٩. النَّفَائِسُ الْعُلَوِيَّةُ فِي الْمَسَائِلِ الصُّوفِيَّةِ.

*An-Nafaais-il Alawiyyah fil Masaail-as-Sufiyyah.*

9. The Gems of the Alawiyya Concerning Sufism.

١٠. إِتْحَافُ السَّائِلِ بِجَوَابِ الْمَسَائِلِ.

*Ithaaf is-Saail bi-Jawabil Masaail.*

10. The Gifts for the Seeker Being Some Answered Questions.

١١. الْوَصَايَا النَّافِعَةُ. *Al Wasaya an-nafi'ah.*

11. Beneficial Religious Counsels.

١٢. وَسَيِّلَةُ الْعِبَادِ إِلَى زَادِ الْمَعَادِ.

*Waseelatul 'Ibaad Ilaa Zaadil Ma'aad.*

12. A Means for People to Provide for the Hereafter. (A Compilation of the Imam Azkaar and Awraad, including *Wird Latif*, *Wird Kabir*, *Ratib al-Shahir*, *Hizbul-Fath* and *Hizbun-Nasr* by Habib Muhamad bin Alawi Al- Haddad).

١٣. الدُّرُّ الْمَنْظُومُ لِذَوِي الْعُقُولِ وَالْفُهُومِ.

*Ad-Durrul Mandhum Li zawil 'Uqul Wal Fuhum.*

13. Poetic Pearls for Discerning and Understanding Minds.  
This book is his *Diwan*, the best of his *Qaseedas*.

١٤. تَثْبِيْتُ الْقُوَادِ - بِذِكْرِ كَالِمِ مَجَالِسِ.

*Tathbitul fu'ad bizikir kalam majilis.*

14. Affirming of the Hearts - with Remembrance of the Speeches at Majlis Volume I and Volume II.

١٥. مُكَاتِّبَاتُ الْإِمَامِ الْحَدَّادِ.

*Mukatibat Al-Imam Al-Haddad.*

15. Correspondences of Imam Al-Haddad.

Most of Imam Al-Haddad's manuscripts were recompiled by Habib Ali bin Isa bin Abdulkader Al-Haddad, who was born in Singapore and educated in Tarim. They were subsequently re-edited, reprinted, translated and distributed by various inspired parties.

Scholars, as well as the laymen, so highly admired the works that they would read them repeatedly. These scholarly works have also been described as a summary of the quintessence of Scholar Ghazali's literature and eventually indispensable as being brief, but comprehensive.

## Author's Preface

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

In the name of Allah, the Most Compassionate, the Most Merciful.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ.

“They cried, “Transcendent are You! We have no knowledge except what You taught us: Indeed, it is You who are perfect in knowledge and wisdom.”<sup>1</sup>

All praises and thanks belong to Allah, the Tenderness, the Liberal, whose grants and favours are constant, whose gifts advance are free from being confined to a place or time or restricted to certain persons, Who transcends restrictions to His Essence, Attributes and Acts. Transcendent is He, for,

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ. “every day in (new) Splendour doth He (shine)!”<sup>2</sup>

I praise and thank Allah with the praises of one who immersed in His benevolence, who confesses to his incapacity ever to thank Him, nor to ascribe to Him that which His rank deserves, even though he does his utmost to do so. May His blessings and peace be upon the best of His creation, whom Allah sent with the best of all religions, our lord and master Muhammad, his family and companions, in every way and time.

---

<sup>1</sup> Surah 2 Al Baqara Verse 32.

<sup>2</sup> Surah 55 Ar Rahman Verse 29.

Let us begin: With Allah's help, I have committed after I have sought my Lord's permission, to record those words, proverbs, aphorisms and verses which come to me in the course of reminding and discoursing, in the desire that readers may profit from them in this world and the Next. I have often intended this, but that intention was not carried through, nor the decision implemented, the reason being, first of all, the decrees of destiny, then one's low opinion of oneself, and lastly my emphasising memorisation and teaching.

Then I noticed that I began to forget much of that and only little remained, and sometimes those forgotten ideas and thoughts I still need. Then I came upon particular writing of the Sheikh Ibn Arabi, the gist of which is that near the end of one's quest, a person receives specific inspirations which he should carefully preserve, for he will need them later on, and they come for that very purpose. That is when I became very determined to record whatever had come to mind, adding to that all that would pass subsequently, Allah willing, depending on Allah, relying upon Him, desirous of what is with Him seeking sanctuary with Him,

وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

“Whoever holds firmly to Allah, then Allah will show him a way that is straight.”<sup>1</sup>

A brother saw what we have written down here and remarked that it contains certain resemblances, sometimes in form and sometimes in meaning, to the expression of someone else. I wish to make it clear to him that this is merely coincidental, for it is so secret that to quote someone, without attributes the quotation to him is nothing but theft and false appropriation, both of which would be quite objectionable.

It is now time to begin.

---

<sup>1</sup> Surah 3 ala Imran Verse 101.

أصلح الله النية وصفى الطوية

May Allah make our intention useful and our hearts pure.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Compassionate, the Most Merciful.

May Allah be pleased with him and cause us to benefit from him, said,

(1) “For the created beings with the Creator, they can only be within one of two circles or groups, the circle of mercy or the circle of wisdom. Whoever is in the circle of compassion today, will be in the circle of favour tomorrow. And whoever is in the circle of wisdom today will be in the circle of justice tomorrow.”

(2) “Whoever puts himself to his Lord, as his slave concerns him, he has left no part of the perfection unattained.”

(3) “The sleeper can be aroused, and the distracted can be reminded. Whoever profits nothing from remembering and arousing is dead. Advice profits only those whose hearts are open to it, “but only those receive admonition who repent to Allah<sup>1</sup>.”

<sup>1</sup> Surah 40 Ghaafir Verse 13.

وَمَا يَنْدَكُرْ إِلَّا مَنْ يَنْسَى

(4) “How can it be one of the believers who satisfies the created beings yet with the anger of the Lord of the Worlds?”

(5) “A well-established routine overwhelm everything.”

(6) “So long as formality persists, no intimacy can exist.”

(7) “Those who are unable to avoid poverty with little money will also not be able to do so with much money. Similarly, those who are not able to benefit with a little knowledge are unlikely to benefit from much knowledge.”

(8) “The person who finds his brother distasteful or unacceptable of which he has no choice is challenging fate.”

(9) “To be satisfied and contented with fate negates opposition to Allah. However, he should keep asking for what he should ask and seek refuge from what he should escape from.”

(10) “The only thing praiseworthy of this world is the one that brings it to good deeds or hinders from an act of evil.

And the only things deemed permissible in this world is one for which do not neglect obligation or committing a forbidden action.

And the only thing deemed not acceptable of this world according to the Book and Sunnah, are those actions that abandoned obligations or falls into the sins.”

(11) “For some people, a hint is sufficient, and no explanation is necessary. Then some need detail authorised explanations gently and softly. And yet some of them needs harsh actions and reprimand to guide them. And still, there are those who do not benefit from any of the above is a devil. All four have similarity from among the animals:

The first example is that of a tame riding beast that does not require bridle nor whip.

The second is like the one that requires bridle but no whip.

And the third is like the one that behaves well only when whipped and scolded.

The fourth is like one that became more recalcitrant with bridle and whip.”

(12) “If you want to be free, leave everything, if you do not choose to leave it, then you would have to so by persuasion.”



(13) “The value of a thing can be known in no better way than by its opposite. Nothing is more comforting to a person afflicted a trial than to reflect on others who are similarly afflicted.”

(14) “Whoever is too busy attending to the right of his Lord to serve his needs and the rights of his brothers, is a servant of Presence.

Whoever is too occupied with his personal affair to attend to his Lord and the duties of his brothers is a slave of passion.

Whoever is busy fulfilling the rights of their brothers to carry out the rights of their Lord and the rights of himself are slaves of ambition of Leadership.

Whoever is concerned with the rights of their Lord and his brothers to carry out the rights of himself owns the Legacy<sup>1</sup>.”

(15) “How strange is the person who chases after this world when he neither knows what of this world he will be able to acquire, nor whether he will be able to profit from whatever he has earned. While on the other hand, it is quite sure that he will have to leave it and depart.”

---

<sup>1</sup> Legacy of the Prophet, may Allah’s blessings and peace be upon him.

(16) “Whoever is accustomed to breaking resolutions will find himself unable to achieve any gains.”

(17) “When your lower desire or self [*nafs*] invites you to a passionate desire [*shahwat*], beware of saying, I shall grant the *nafs* its wish just once to free the heart from such demands.” For if you do that, it will only invite you to higher demand.”

(18) “The slave does not attain the reality of faith until he finds in his dealings with the Real (Allah) the same pleasure and sweetness that people who have a passionate desire find in gratifying them.”

(19) “The difficulty in keeping a secret is less than the burden of worrying about its being divulged by those with whom you might share it.”

(20) “The best evidence of the perfection of a man’s intellect is his praise for his peers. The most telling evidence of his humility is his acceptance of being relegated to an inferior position in a situation where he deserves priority. And the most telling proof of his sincerity is his lack of concern whenever he antagonises others for the sack of the truth.”

(21) “This world has two elements to which there is no third to them. One of which is the love of wealth and the other is the love of eminence. Those who renounce both wealth and eminence are True Righteous [*Siddiquns*]. Those who forsake wealth but not eminence are pretentious. Those who deny eminence but love wealth are depraved. As for those who love both wealth and eminence, the least of their punishment is to deprive them of both.”

(22) “Lands are of three kinds.

A ‘land’ which when irrigated produces grass and pasture; it corresponds to those people who learn and understand what they learn. Just as plants are not the same as water, but the water is the cause for their growth, so is understanding not the eye of knowledge, but the result of the ‘knowledge’.

The second kind of land retains water but produces no pasture. It corresponds to those men who preserve knowledge without understanding it. Therefore, whenever you see a scholar who adds nothing to what he has learned, know that he is of the latter kind. But whenever you see him adding to what he has heard that which is consonant with it, you should know that he is of the first kind.

The third kind of land neither retains water, nor produces pasture; it corresponds to those who neither keep ‘knowledge’ nor understand it. To give ‘knowledge’ to such people is to waste it, for just as the owner of such land refrains from watering it, considering it a waste, so is ‘knowledge’ not to be given to those who would only waste it.”

(23) “Claims are not to be established by words until you determine the evidence of actions and deeds.”

(24) “If your soul claims that the existence or absence of something is equal to its presence, do not accept its claim without testing it with both situations.”

(25) “Were it not that signs exist, everyone would have claimed for himself that which is not his. But with signs and proofs are the honest distinguished from the false.”

(26) “Those whose Hereafter needs are rendered easy to fulfil and whose worldly needs are challenging; they are among the Prophets’ heirs.

Those whose needs, both of the Hereafter and this world, are easily fulfilled are counted among the companions of the Right Hand [*Ashabul Yamin*].

Those who have their worldly needs facilitated quickly but facing difficulties achieving the Hereafter; they are among those allure (by the world).

And those who have difficulty fulfilling their needs in both this world and the Next, they are those who oppressed themselves and loathed.”

(27) “The worst among the poor are those who wish they were rich, while the best among the rich are those who would not mind being poor.”

(28) “Those who refrain from unnecessary pleasures yet do not give charity (*sadaqa* or *zakat*) from the excess of their wealth are but deprived.

And those who enjoy what they possess in this world and spend it on his desire for permissible pleasure are better off.”

(29) “Whoever preach (the people) to come to the Lord of the Worlds [*Dai'illallah*] cannot be in a perfect real state him until his words and deeds become an authentic character (of Prophetic practices) for which all other believers can take and emulate as an example.”

(30) “When you see a scholar [*aleem ulama*] benefiting others by his words but not reflected in his behaviour, know that he is imperfect.

When you see the student benefiting from teaching (his teacher) but not being educated by the behaviour he observes, then you should know that it is just about collecting knowledge.

When you see a seeker benefiting from the words of the master [*sheikh*] but benefiting not his behaviour, then observe: if you notice nothing

beneficial in his master's practice, then this is of no consequence.

But if you observe the sheikh's behaviour to be profitable and it is the student seeker who is incapable of profiting from it, then do not acknowledge the seeker as a real disciple."

(31) "Whoever likes to being described as having good characters which he does not possess, and loathe the mention of the evil in him, then you should know that he is a hypocrite."

(32) "Praiseworthy shyness is often confused with blameworthy cowardice. The difference between the two is that wherever shyness causes you to abandon an act of goodness or fall into an evil act, then that is blameworthy cowardice, not genuine shyness, for nothing but good can result from the shyness, as stated in the hadith<sup>1</sup>."

(33) "Whoever abandons honesty whenever he is afraid of something will also lie whenever he wish of obtaining some other thing."

---

<sup>1</sup> قال النبي صلى الله عليه وسلم: " الحياء لا يأتي إلا بخير. "

The Prophet, may Allah's blessings and peace be upon him said, " There is nothing but goodness can come from modesty."

(34) “Whoever looks at the world with only his physical eyes sees illusions and falsehood, while the one who looked at it with the eyes of his heart sees nothing but **floating scattered dust**<sup>1</sup>.”

(35) “Being over concern for money destroys one’s religion. The desire for eminence destroys both one’s faith and one’s money.”

(36) “Whoever spends his wealth where it should not rightfully spend is no less sinful than the one who withholds it when he should not.”

(37) “Whoever withholds money while aware that to have spent it would have been better is one who prefers this world to the Hereafter.”

(38) “By merely looking at those who prefer this world erases the love of the Hereafter from the heart. Consider then what would be sitting and socialising with them can do to you!

---

<sup>1</sup> Surah 25 al Furqan Verse 23.

وَقَدْ مَنَّا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as “**floating dust scattered**” about.

(39) “It is enough on an affliction to be lacking all desire for goodness!

It is enough of a punishment to be humiliated (by chasing after the world)!

It is enough of injustice just that it is the fate of the perpetrator!

And it is enough of sin just that it is a disgrace of he who commits it!”

(40) “Whoever abandons the firmly established for the illusion (of this worldly life) is foolish.

Whoever remains in doubt when it is possible to attain certainty is thoughtless.”

(41) “It is incumbent that a scholar speaks of only three subjects (concerning Allah) with ordinary believers (public).

The first is to remind them of Allah’s favour.

The second is for (the believers) to adhere to obedience (to Allah and His Prophet).

And the third is for them to avoid all sins.

Any scholar who speaks to the ordinary believers (public) of which does not fall under one of these three subjects is nothing but a charming inciter of revolution (on towards Allah’s way).”



(42) “There is a kind of Mercy that seeks you and another type of Mercy that you must find.

The one that seeks you is the Mercy of Guidance through clear explanations. For these purposes were the Messengers sent and the Books revealed.

The one that is up to you to seek is the Garden. You strive for it by performing good deeds following the dictates of beneficial knowledge.”

(43) “There is three concern for desiring this world.

The first is to regard it with the eye of approval, which leads to wishing to live long to enjoy it.

The seconds is to respect people according to their possessions, which leads to boastfulness and competition.

The third is the illusion that these are indispensable, which leads to greediness and the fear of poverty.”

(44) “The most ignorant of all ignorant persons is he whose knowledge of the immensity of Allah’s mercy leads to more boldness on his transgression into sin.”

(45) “Whoever thinks about repenting from sin before he has even committed it is led thereby to fall into it.”

(46) “An example of whoever sins so that he can repent is like the one who soils his body and clothes to wash them. It should not be in this sequence. He should be as careful as possible not to dirty them in the first place. However, if through unawareness or distraction, he does soil them, he should clean himself up immediately.”

(47) “The example of brotherhood in Allah is like a tree, watered by mutual visits; then the fruit produces mutual help of righteousness and piety. Without water the tree is left to withers, then it fails to bear fruits and is cut down.”

(48) “When you perform an act of obedience, consider if you will, it’s beginning, namely that it was by Allah’s ability, power and gracious assistance. In this manner, may conceit be eliminated, and nothing remains but the acknowledgement of Allah’s grace.

Or consider, if you will, its consequence, which is abundance reward and an excellent resting place. Thus will devotion increase and perseverance become a lighter burden. The first way of these two is more accomplished.

When you sin, beware of considering its beginning, which is pre-destination, that it may not lead you to raise objections to Allah, the Exalted, for that would be far worse than a sin. On the contrary, you should look at its consequence which is a painful chastisement and a severe torment. Thus will you hasten to repent and will increase in awe.”

(49) “It is part of the nobility of character to be humble when you are elevated in status, gracious in poverty, and frugal in wealthy circumstances.”

(50) “The man of intelligence who lacks knowledge is like a sensible man with no wealth.

Whereas the man of knowledge yet lacks in intelligence is like a wealthy man, who lacks good sense.”

(51) “Put your intelligence at the disposal of your knowledge and put your soul at the disposal of your intelligence.”

(52) “It is of no significant consequences to be aware of one’s incompetence when one is inadequate. But rather to be mindful of one’s inadequacy when one is doing one’s utmost!”

(53) “Doing good deeds is generally initially difficult, but sweet later on. Like a man who is arduously climbing over an obstacle will only find rest once he has reached its summit. Evil, on the other hand, is generally sweet in the moment, but difficult later on. Like a man who is falling off a mountain top or a house will only feel the pain once he falls to the ground.”

(54) “You should not count and rely on the brotherhood of a brother who can assist you, yet he does not.”

(55) “When you wish to select a particular person (for a specific post), there is no harm in testing him with what is possible without which there can be no valid selection.”

(56) “Do not befriend someone unless you are capable of fulfilling their rights upon you and who perform your rights upon them so well that you never need to request anything from them.”

(57) “Whoever neglects the rights of his brothers upon them just hoping that they accept the excuse, the least of it, this lead into is treating them with deceit and cunning.”

(58) “Treat your brother with no more graciousness than you can sustain. Otherwise, the result is sure to be estrangement and breakoff of relations.”

(59) “There are two kinds of interpretations.

One of which is a sign of perfection, which is to interpret something so that it is clearly understood. This kind abounds in the Book and Sunna.

The second is a sign of imperfection, which is to explain something to justify it as right and not wrong.

Every teacher [*sheikh*] who need the second kind of interpretation for those who follow him is imperfect, for such analysis does not lead to perfection, but only to the treatment of imperfection.”

(60) “He who loves in excess any of this world’s permissible pleasures inevitably is sure to fall into that which will bring upon him either shame or the flame.”

(61) “An argument once broke out between Incapacity and Deprivation as to which of them is more harmful to its owner. They pleaded their cases before Intellect. It ruled that Incapacity is the origin or fundamental, while Deprivation was no more than one of its branches.”

(62) “For every inward conceals something.”

(63) “If the purposes are correct, he does not hide the intention.”

(64) “Satan is much more intent on leading a scholar astray than an ignorant man, for every scholar lead astray will lead others the same way, not so an ignorant man.”

(65) “He who purifies his intentions reaches his goal.”

(66) “It is difficult for a man whose heart is overcome with passion for wealth and pre-eminence to follow the path to deliverance.”

(67) “Real Fear, where sincere, works in erasing selfish passions and lowly worldly desires just as fire would destroy trees. Allah, the Exalted says, “that it should be caught in a whirlwind, with fire therein, and be burnt up?”<sup>1</sup>

“True Hope, when sincere, works to produce good intentions and good deeds, like water when it works upon still barren and useless land. Allah the Exalted says, “you see the earth barren and lifeless, but when We pour down rain on it, it becomes alive and stirred to live, swells and it puts forth every kind plants growth in pairs beautifully.”<sup>2</sup>

---

<sup>1</sup> Surah 2 Al Baqara Verse 266.

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ.

<sup>2</sup> Surah 22 Al Hajj Verse 5.

وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ.

(68) “It is incumbent that you must light a lamp of useful knowledge and righteous deeds to illuminate the darkness of the night of this world until the dawn of death or the sun of the Hour will come to you.”

“Should you remain in that night without a lamp, awaiting the break of that dawn or the shining of that sun, then His, Exalted is He, warning will be fulfilled in you, “But those who were blind in this world will be blind in the hereafter, and most astray from the Path.”<sup>1</sup>

May Allah be pleased with him, said,

(69) “To escape the Fire is sufficient as a reward and to be deprived of the Garden is enough as punishment.”

(70) “The whole world is vanishing for in reality; it was never anything.”

(71) “It is part of your Lord’s mercy to you that He veils Himself from you.”

(72) “Excess in any matter is a sign that neglect is to follow.”

---

<sup>1</sup> Surah 17 Al Israa Verse 72.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

(73) “Whoever praised you when he satisfied with what is not in you, he will inevitably be outraged when he displeased with you for what is not in you.”

Just as in the verses of the following poem:

إِذَا آنَسْتُ مِنْ حِلِّ جَفَاءٍ      فَلَا أَجْفُو وَإِنْ هُوَ قَدْ جَفَانِي  
وَلَكِنِّي أَفَارِقُهُ بِرُفْقٍ      وَأُمْسِكُ عَنْ تَنَاوُلِهِ لِسَانِي

Should I perceive aversion in a companion

Never do I behave harshly even when he does

But gently I withdrew while restraining,

My tongue from doing as he does.”

May Allah be pleased with him, said,

(74) “The Remembrance of Allah is the magnet of the hearts which attracts those with the characteristic of inattentiveness to the worlds of the unseen.”

(75) “A person should not aspire to attain his wishes and desires; Whoever has not set up himself to hard work and perils of trial and tribulations.”

(76) “The intelligent man should never speak with an ignorant one who thinks himself wise; for if he speaks to him according to his intelligence, he would be wasting and demeaning it, whereas if communicating according to the other’s ignorance, he would resemble him and grouped in the same category.”



“Allah, the Exalted said to His Prophet, may Allah’s blessings and peace be upon him, “Hold to forgiveness, command what is right, and turn away from the ignorant.”<sup>1</sup>

(77) “Whoever pleases you with something that is religiously harmful, such as disguise, withholding advice or failing to make you aware of your defects, is your enemy, even if your ego is inclined by nature and whim to liking him. He is like a kind of tasty food that contains deadly poison.

On the other hand, he who displeases you, but with something that is religiously beneficial, such as pointing out to you your faults and defects, he is your ally, even if your natural inclination is to dislike him. He is like bitter medicine, one that contains your healing and wellness for your wellbeing.”

(78) “Whoever loves when people mention and praise for his apparent merits, knowing all the while that he is otherwise, and who dislikes when people criticise him for that which he knows is effectively in him, so that he ends up being happy with and inclined towards those who praise him, and displeased with and averse to those who criticise him, he has become immensely foolish and magnified in stupidity.”

---

<sup>1</sup> Surah 7 Al Araaf Verse 199.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

(79) “Faith is a tree firmly implanted in the soil of the heart. And the beliefs and knowledge based on this faith are the roots and trunk of that tree while praiseworthy moral attributes and righteous deeds are its branches and twigs.

The example of death, the temptations (and trials and tribulations) and intense suffering and pain that accompany these, are like a torrential flood assaulting the base of that tree, or a strong wind that shakes its branches, throwing and tilting it left and right.

If that noble tree is not sufficiently strong, well-anchored (in knowledge) and firm (in belief) for both its roots and branches, it is to be feared that such a tree will lose its footing and uprooted.

And for that reason so many great saints have concerned about an evil ending and their hearts deviation at the time of death.

Moreover, the mishap and symptoms of the roots of that tree uprooted are from the deviations, doubts, heresies and disruption in the path to the Hereafter. These cause the injuries which may affect roots of the tree in general, while blameworthy moral, attributes and sins are the symptoms shown in damage that affect its branches and twigs.

That which injures and weakens the roots is much more harmful to the tree than that which affects the branches.

Innovation [*bidaa*'] and doubts [*waswas*] about the Last Day are significant reasons for the formidable perils and much more damaging than transgressions and sins.”

نسأل الله العافية، والوفاة على الإسلام.

“We ask Allah for safety and wellbeing and to die upon Islam.”

**May Allah be pleased with him and cause us to benefit from him, said,**

(80) “The world, through its conditions, silently addresses those who seek for it, saying, “Beware of me, for I am a trial and temptation! Take from me your provision for the Life to Come. Obey Allah’s orders to let go of me, heed the lesson of those who lived before you, from both the ascetics [*zuhud*] and the pleasure seekers. Look at their history, see what they have done. Look at how they have departed, and the outcome of that in the Hereafter. For the ascetics, they look forward to endless bliss and delights. For the greedy, they face endless regrets and never-ending sorrow.”

(81) “Perfection has four components:

Knowledge through which the servant knows the rights due to Allah, the Exalted;

Practising that knowledge, which is compliance with Allah’s orders;

Sincerity in both the knowledge and its practice which is to purify that which belongs to Allah;

To renounce one’s ability and power, which is reliance upon Allah.

Thus he who knows Allah’s rights obeys Allah’s command, purifies that which belongs to Allah, and submit himself to Allah, and relied upon Allah and he is the man who is agreeable to Allah, and Allah’s close friend.”

**May Allah be pleased with him said,**

(82) “Listening to recitations [*sama*’], (whether of Quran, religious books or poems [*Qasidah*]) heal the morbid unwholesome heart and revive the decaying (knowledge and faith) back to life. The requirement is that this is done by the correct persons and for the right audience, at an appropriate time and place that is suitable. However, it can be a dangerous temptation [*fitna*] for the listeners with the ears of whims and passion or for the performer with that same intent.”

(83) “For a man to attain to the delights of the Hereafter, two elements are necessary.

The first is guidance and success from Allah, and this is like the rain which falls on the land, (with no effort from man).

The second is to pursue the path to Allah steadfastly, and this is like ploughing the land and providing it with its requirements of seeds, attention, protection, removal of unwanted nature and other similar elements affecting it.

To plough, the land in the absence of the rain is to toil in vain, whereas it is wasteful to have rainfall in the lack of ploughing.

The success that is granted by Allah, like the rain, is independent of the servant. This is reality [*haqiqah*]. Striving and practising, like ploughing and caring for the land, are the servant’s, they are his deeds, he will be interrogated about and rewarded accordingly. That is the Law [*sharia*].”

**May Allah be pleased with him said,**

(84) “This world is like a fearful desert teeming with robbers and brigands. The Hereafter is like a secure town and fertile land. The man comes into this world to take from it and send ahead to the Hereafter.

The wise, reasonable and intelligent person whenever he gets worldly wealth would preserve and secure it such that he benefits from spending it for the Hereafter where he reached the final stable place, which is the Afterlife.

The ignorant man, on the contrary, keeps what he has stingily until either it is taken away from him by the scourges of the world, which are the world’s afflictions, or he is forced to leave the desert, since it is not his settling place, and he thus abandons all his property behind, to be shared by those yet to depart.

This is a telling example, so let those who are intelligent and perceptive understand.”

Allah, the Exalted says,

“And such are the examples We set forth for humankind, but only those who obtained knowledge understand them.”<sup>1</sup>”

---

<sup>1</sup> Surah 29 Al Ankaboot Verse 43. وَلَئِكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ.

**May Allah be pleased with him said,**

(85 “Fear never ceases and never leaves the believer, even when his belief is firmly secured, and his deeds are good. On the contrary, the more perfect his faith and the better his good deeds, the higher his fear.

An example of this is a man carrying much gold, silver and fine cloth travelling in an empty, fearful desert or a vast deep ocean. Although he does possess wealth and possessions which will make him wealthy and honourable, yet at point of time, he cannot benefit from it, and worries about losing it. On the other hand, the person who has nothing has nothing to fear.

Only, when he has reached the port, and he is sure safety that the owner of the wealth loses his fear and able to enjoy it.

The Hereafter is the safe port, the world is the deep ocean and the fearful empty desert, the traveller, is the man, the wealth and fine cloth with him are the knowledge relating to his faith and his good deeds, and the dangers he fears for his noble merchandise are doubts and other afflictions from trial and tribulations that might corrupt his faith and good deeds and ruin them.”

نسأل الله العافية.

We ask Allah for safety.

**May Allah be pleased with him and cause us to benefit from him, said,**

(86) The world keeps slipping away little by little until none of it remains.

(87) The words of the people of sincerity and honesty consist of light and blessings, even if they are not eloquent, while the words of the people who are showing off and hypocrisy consist of darkness and disillusioned, even when articulate.

(88) Whoever has no insight (light of the heart) [*basirah*] to guide himself, his teachers and educators will have to toil long with him.

(89) He who is arrogant before the truth and the people of truth, Allah afflict him with humiliation before falsehood and the people falsehood. He will thus have joined two afflictions to his two calamities and will have missed two merits and two rewards.

(90) The believer is superficial in his human activities but cautious in his acts of worship, whereas the hypocrite is cursory in his acts of worship, but careful in his worldly activities.

(91) Those who are not wary of their ego, both at the beginning and the end of their actions, will be led by them into significant afflictions.

(93) Some men are inviting others to follow their passions and appetites even as they claim to be encouraging them to religion and the Law [*shariah*].

(94) Knowledge is held against you until you practice what you know, only then will it be counted as part of your favour.

(95) There is never among the nature of a shade of green trees nor the dusty earth anyone more foolish than he who knows the excellence of particular act, yet fails to do it, or sees the ugliness in a specific action, and yet does it nonetheless.

(96) Reflect, and then act. Think, and then speak.

(97) It is sufficient honour for the people of the Hereafter that everyone, even those who are not of them, desire to be considered of them. And it is enough degradation for the people of this world that everyone dislikes being said to belong to them, even those who are the foremost among them.



(98) One of the gravest major sins, whether inwards or outwards, is to seek out worldly gains from those of your companions who seek only things of the Hereafter from you.

(99) The worth of a person in the eyes of worldly people is equal to that which he takes from them.

(100) Whenever you wish to seek a man's advice, imagine that he will advise you to do that which is contrary to your wishes. If you think you can comply, then seek his advice; otherwise, refrain from doing so.

(101) A man's opinion is the result of his knowledge and intelligence. Therefore, it is incumbent that he should not offer it to those who are unlikely to accept.

Then after the above passionate sayings; he presented these beautiful phrases.

(102) Whoever will progress along the right path will take possession, whereas he who deviates will perish.

(103) Whoever looks stands guard on his heart (inner soul) [*fouad*] will be protected from corruption.

(104) Whoever stands guard on his limbs and senses will be safe from misfortune.

(105) The intelligent man hardly has an enemy.

(106) Whereas the fool hardly has a friend.

(107) In profitable voyages do both spirits and bodies find their repose, whereas in perilous journeys do both forms and secrets find hardship

والله أعلم

Allah knows best!

وصلى الله سيدنا محمد وآله وصحبه وسلم

May Allah's blessings and peace be upon our leader  
Muhammad, his family and companions

والحمد لله رب العالمين

All praises and thank belong to Allah,  
the Lord of All Universe



هَذِهِ الْقَصِيدَةُ الْإِمَامِ الْحَدَادِ الْمَشْهُورَةِ رَضِيَ اللَّهُ عَنْهُ

Here is one of the famous *qasidah* of the Imam, may Allah be pleased with him,  
وَقَالَ: مَا وَاطَبَ صَادِقٌ عَلَى قَرَاءَتِهَا عِنْدَ وَقُوعِهِ فِي شِدَّةٍ إِلَّا وَدَّرَكُهُ اللَّهُ تَعَالَى بِالْإِغَاثَةِ

He said that whoever recites it as part of his/her routine, whenever he faces a difficult problem inevitably there will be Assistance from Allah the Exalted.

(١) قَدْ كَفَّانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

1. It is more than suffice and satisfying for me that My Lord knows all my questions and choices.

(٢) قُدَّعَانِي وَابْتَهَالِي شَاهِدٌ لِي بِإِفْتِقَارِي

2. So let whatever I ask for, and You granted to be a witness of my weakness and lowly humble state (within Your Magnificent Status).

(٣) فَلِهَذَا السِّرِّ أَدْعُو فِي يَسَارِي وَعَسَارِي

3. Then it is these secrets state that I seek from You in good times and in times of hardship.

(٤) أَنَا عَبْدٌ صَارَ فَخْرِي ضِمْنُ فَخْرِي وَاضْطِرَارِي

4. For I am the servant, who is screeching proudly at the fact that I know I am such a pitiful soul who is badly in needs (of You).

(٥) قَدْ كَفَّانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

5. It is more than suffice and satisfying for me that My Lord knows of all my questions and choices.

يا الله

(٦) يَا إِلَهِي وَمَلِيكِي أَنْتَ تَعْلَمُ كَيْفَ حَالِي

6. O my Lord and King, You know what is my situation.

(٧) وَبِمَا قَدْ حَلَّ قَلْبِي مِنْ هُمُومٍ وَاشْتِغَالِ

7. And whatever the state of my heart, from its attempts and occupation.

(٨) فَتَدَارَكْنِي بِلُطْفٍ مِنْكَ يَا مُوَلَّى الْمَوَالِي

8. Whatever that overwhelm me let it be gentleness from You, my Lord

(٩) يَا كَرِيمَ الْوَجْهِ غَثْنِي قَبْلَ أَنْ يَفْنَى اصْطِبَارِي

9. O the Kindest of Face help me before it languishes my forbearance.

(١٠) قَدْ كَفَّانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

10. It suffices me that my Lord knows all my questions and choices

- (١١) يَا سَرِيعَ الْعَوْتِ عَوْنًا مِنْكَ يُدْرِكْنِي سَرِيعًا  
11. O Quick Assistant provides help from You to reach me quickly.
- (١٢) يَهْرُمُ الْعُسْرَ وَيَأْتِي بِالَّذِي أَرْجُو جَمِيعًا  
12. That overcome the hardship and brings to me what I hope.
- (١٣) يَا قَرِيبًا يَا مُحِيبًا يَا عَلِيمًا يَا سَمِيعًا  
13. O the Close One, the Grantor, O the Omniscient, the Listener.
- (١٤) قَدْ تَحَقَّقْتُ بِعَجْزِي وَخُضُوعِي وَانْكَسَارِي  
14. significant I know for sure of my inadequacy, and subservience and my inadequacies.
- (١٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سَوَالِي وَاخْتِيَارِي  
15. It suffices me that Allah knows of my questions and choices.
- يا الله
- (١٦) لَمْ أَزَلْ بِالْبَابِ وَاقِفٌ فَأَرْحَمَنَّ رَبِّي وَفُؤْفِي  
16. My sins will not eradicate or end except when the mercy of my Lord engulf me.
- (١٧) وَبَوَادِي الْفَضْلِ عَاكِفٌ فَأَدِمَّ رَبِّي عُكُوفِي  
17. The favour of the wilderness is in seclusion; my Lord eternalise my solitude
- (١٨) وَلِحُسْنِ الظَّنِّ لَأَرْمَ فَهَوَّ خَلِّي وَخَلِيفِي  
18. And to have kind thoughts all the time and vacate my voidness and allied
- (١٩) وَأَيْنِسِي وَجَلِيسِي طَوْلَ لَيْلِي وَنَهَارِي  
19. My social life is to sit long periods in meditation in the day and night
- (٢٠) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سَوَالِي وَاخْتِيَارِي  
20. It suffices me that Allah knows of my questions and choices.
- يا الله
- (٢١) حَاجَةً فِي النَّفْسِ يَا رَبِّ فَأَفْضِهَا يَا خَيْرَ قَاضِي  
21. O Lord, the intentions are the self so grant it O the Best of Grantor.
- (٢٢) وَأَرْخِ سِرِّي وَقَلْبِي مِنْ لَطَافِهَا وَالشَّوَابِ  
22. And comfort my secrets and heart from its rousing and flame.
- (٢٣) فِي سُرُورٍ وَخُبُورٍ وَإِذَا مَا كُنْتُ رَاضِي  
23. In the happiness and joyfulness of those which You are not pleased.
- (٢٤) فَأَلْهَنَّا وَابْسُطْ حَالِي وَشِعَارِي وَدَّارِي  
24. Then joy and prosperity is my state, condition and dress.
- (٢٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سَوَالِي وَاخْتِيَارِي  
25. It suffices me that Allah knows of my questions and choices.

# Notes